6:Edwards E-5 (1955-1956)1962
FP13 Mbundu FP13
Angola FP1

switching to Umbundu or Portuguese for addressing an African, whereas Portuguese is the language used at the Catholic missions even between non-Portuguese.

The African Catholic priests then have approximate equality and identity of status with their white confreres within the hierarchic framework of the diocese of Nova Lisboa; the Ovimbundu pastors lack this equality and identity but instead possess greater independence and opportunities for leadership within the Umbundu Native Church, which functions as a partly autonomous body.[19] The difference in functions of the priests and pastors is related to the ultimate aims of missionary action; for the Catholic missions the establishment of a local clergy is part of the complete incorporation of Ovimbundu into the universal Church; for the Protestants the establishment of a local clergy is part of the building up of a totally independent local church.

I attempt later in this work to show what roles the missions play in social life among the Ovimbundu and in the relations between the 'civilized' and native population. Here it should be noted that it is the missions rather than commerce or the Government which have opened status-giving positions to the Ovimbundu. The clergy have higher statuses in the total Angolan society than do any other of the *assimilados*. They combine this high status *vis-à-vis* the Europeans with leadership in groupings which include the ordinary villagers, unlike the various welfare societies in which the *assimilados* associate.

So much then for the general pattern of cities, communications, and trains, of administration, missionaries, and traders. I now turn to the particular features of the neighbourhood where I lived. Bimbe is said to derive from the name of a princess (Mbimbi) who ruled as a vassal of the king of Bailundo.[20] Here at the beginning of this century Samakaka, a

[19] The missions provide supervision and specialist services including agricultural instruction, community development, education, and health. Village work and actual pastoral activity is the responsibility of the Native Church. For an account of such specialist services see M. F. Cushmann, *Missionary Doctor in Africa*, New York, 1944 and A. Strangeways in *African Women* (June 1956).

[20] Information obtained locally from 'civilized' people. Princesses were very rare among the Ovimbundu, though Childs notes that Sambos (Sambu) had a woman ruler early in its history (p. 178).